

Doubtless the editor of the Spectator himself would withhold church fellowship from the slave, so called—the human-flesh-drover—who makes it his livelihood, his gain, his whole business, to buy, and drive, and sell his fellow-beings, whether his vile employment is pursued on the coast of Africa or in the United States. But to reproach godly ministers and pious deacons, who do nothing more than to furnish market for these soul-drivers, this will never do! Now which exerts the most hurtful influence in society—which does the most to perpetuate intemperance with all its misery and ruin—which is the greater sinner before God, the reckless, unprincipled distiller, who is notorious for barbarity and brutality, or the godly minister, so called, who goes occasionally and buys a jug of whiskey of him, setting public example for the church and the world? Let common sense answer. It does not suffice to say that this pious whiskey-buying, whiskey-drinking minister is not a tyrant—that he does not abuse his family—that he is very orderly and peaceable in his use of the poisonous beverage. So much the worse.—So much the greater is his influence against temperance, so much the more does he contribute to the perpetuation of drunkenness. Compared with this man, the drunkard in the ditch is harmless. The latter is only an object of disgust—a warning to those who look on. The influence of the former draws into the way that leads captive to the place where the latter now is. It is precisely so in regard to slavery. The slave-driver is an object of contempt and hatred even among slave-holders. It is he who has the greatest weight of character—he who is called a kind, pious master, who is doing most to perpetuate this monstrous system of sin. We are commanded not to partake of other men's sins. How do we obey this command, while we extend the hand of fellowship to those who wilfully persist in sin, and say their sin is not sin? How shall we produce any conviction on their minds, short of rebuking and treating them as sinners? It is a strange doctrine, that a given act is less sinful when committed by one making high pretensions to Christianity, than when committed by one making no such pretensions. "It is certain that Christ and his apostles did not so teach or so preach."

These notes are already extracted greatly beyond our design when we sat down. We will only add that we trust the editor of the N. Y. Spectator will have the magnanimity to lay before his readers such parts and portion of them as are designed to answer his inquiries relative to Jonathan P. Miller and James G. Birney. Of the remainder he will make his own disposal.

**TEMPERANCE.**—Our last number promised remarks in the present, on the proceedings of the Rutland County Temperance Convention, held in this village on Tuesday, 8th instant; but we have delayed the matter until the space left in our columns is exceedingly limited. There is no need of entering into arguments at length, inasmuch as we are now copying a thorough discussion of the radical doctrines, in able hands.

We rejoice in being able to say that great unanimity of views, kindness of feeling, courtesy of manners and fidelity to the cause were manifested throughout. The exception to all this was trifling. The representation from different parts of the county was fuller than we had anticipated; and it was composed of working men, who take hold for our country—for posterity—for human society—for Christianity. The addresses were generally short and to the purpose.—The longest and ablest was from John Hough, of Middlebury College. The interest taken in his remarks, may be judged of, from the fact that, when he had occupied the time allowed by the adopted rule, the president asked for a suspension of the rule, that he might go through, which was granted by a warm and unanimous expression. He very ably and clearly sustained the ultra temperance doctrines. His illustrations were striking and brilliant. He however made, as we thought, a short digression, in an attempt to answer which, we will venture to digress for a moment.

He was defending the right and propriety of memorializing the legislature; and showing the power of moral principle, the necessity of applying it to the public conscience, and the obligation resting on the friends of reform to be active in its application. He alluded to a recent attempt in his own town to overturn an important temperance measure, by what he termed a "side blow." Not many moments after, unless our spectacles were green, we saw a mighty effort put forth in the shape of a side blow aimed at another cause whose measures are sui generis with those which he was so manfully advocating. His remarks were in substance as follows:—[if we do him injustice we hold ourselves in duty bound and pledged to give correction when he offers it].—"Mr. President," said he, "I am an anti-slavery man—and yet I am one in principle—but not of the present order; for I view the present intermeddling with that matter, as an unwarrantable interference with a domestic institution, and if I had a hand in the affair, I should expect, if I came in contact with a man of spirit, to get kicked out of doors. If I were a Virginian, there would be one memorial laid before the Legislature of that State at each of its future sessions, until slavery should be abolished."

Just as though his moral and religious duties as a man and as a Christian could be regulated by degrees of latitude, or by unrighteous laws! Where is the virtue of his moral principle just now spoken of? Is it bounded by physical lines?—Where his duty owed to his country—his countrymen—his God? If he were a Virginian, he might rebuke sin in Virginia—but a Vermonter may not rebuke sin in Virginia! lest he get kicked out of doors! Has a Vermonter any right—is he in duty bound, to rebuke sin in China, in Barmah, or in the islands of the Pacific? Has a Vermonter any right—is he in duty bound, to sympathize with suffering human nature beyond the limits of Vermont? When these questions are answered we have more to ask. No side blows—but fair open dealing.

*Homo sum, nil humanum a me alienum puto.*

**THE DIFFERENCE OF VIEWS BETWEEN THE NEW-HAMPSHIRE BAPTIST REGISTER AND THE NEW-YORK BAPTIST REGISTER, relative to the late advance step taken by the New-York State Temperance Society, is indicated in the following extracts:**

**TOTAL ABSTINENCE.**—We are rejoiced to find that the principles of total abstinence from all intoxicating drinks, which are the only true principles on which the temperance reformation can be sustained and completed, are inculcated by so many of the papers and friends of the cause. At a late State Convention, held in New-York, the following Resolutions were adopted by a vote of 82 to 38, &c.—N. H. Bapt. Regr.

**THE TEMPERANCE SPEAKERS** promised last week, we are obliged to postpone until next number. We are alarmed for the cause in its present condition, and the true friends attached to the old pledge ought to have a meeting as soon as possible to save it from the disaster of present divisions.—N. Y. Bapt. Regr.

They who have not sufficient moral courage to venture a step independently of public opinion—who are governed solely by expediency—are always "alarmed" when any good work falls into the hands of those who only inquire after truth and duty as their rule of action. Not many days since we were filled with mingled amusement and pity, while listening to a speech in a temperance meeting from one of these advocates of expediency, who would not have truth thrown out to public view too suddenly—not too much of it thrown out at a time—lest the exhibition of truth should hurt the cause of truth.—The subject under consideration was this same total abstinence question lately agitated and settled at Albany. Our speaker was very much alarmed, lest those who have taken up "forward march" should go too fast for those who "are as much in favor of temperance as any body—but—but—they do not like to pledge themselves to abstain from wine and cider.—Ah—here is the pinch. He feared that if the new pledge was adopted, many who stand on the old would go back.

This is certainly a most pitiable position. What will be gained by going back? or what by standing still? Whatever of vitality the old pledge ever possessed—and the pulse was always feeble—is spent and extinct. To go back is certain death; to stand still is to die; then why not go forward?

Owing to the sickness of our agent, the papers due to new subscribers east, are one week later.

**COMMUNICATIONS.**

**FOR THE TELEGRAPH.**

My Br. MURRAY.—From what you have sometimes observed, I suppose you are obliged to suppress many communications which are sent to you for publication, either from want of sufficient merit in them, or from fear of their insertion in the columns of your truly useful paper. Your correspondents doubtless know that the power of opening and shutting the Telegraph is, and of right ought to be, solely in your hands. Heaven grant you wisdom to direct you in this essential and most important department of your editorial labors. I could wish that the Telegraph were made less the vehicle of secular communication than it has been or now is. I do think that the "increasing thousands" of Baptists in Vermont are able to sustain a paper devoted to the promulgation of moral and christian truth exclusively. May it be so conducted and obtain such an increase of patronage as soon to become such in your hands. I regret any necessity which may be supposed to exist of a union of religious and secular interests in the support of our religious journals, as much as I do in the support of the gospel ministry, or of any christian institution. But these by the by.

I took up my pen to inform you how much I rejoice to see the Vermont Telegraph rising, if slowly, yet surely, in the estimation of the moral and christian part of community. The principles upon which you have started in your highly responsible career, I hazard nothing, I think, in the assertion, are working their way into many minds which brought needed only that the truth should be brought fully and clearly before them in order to their due appreciation and confession of it. The "principles" of your terms of publication of the Telegraph are approved "in the abstract," but in their application—ah, there was the rub! But it has turned out well, I perceive, both to yourself and to your readers. I rejoice to find that your principles have found their way into the "head-ven" of the Editors of the Vermont Chronicle! May those principles of truth which you have aided already in promulgating find

their way soon into the heart of that influential and widely disseminated paper, and thus render it another bold and efficient auxiliary in the great moral reform which is now pending before the world. For a motto, in its regeneration, I would suggest "NO ESCAPE BUT BY IMMEDIATE REPENTANCE OF ALL SIN."

I had entertained fears, that as a continual dropping wears the stones, so the continual clamor of northern aristocrats in church and state against the persons, principles and doings of abolitionists, would abate their ardor, and weaken and diminish their efforts, and even had some fears that the Vermont Telegraph would not come up to that elevated standard, which the known sentiments and character of its Editor seemed to promise. But my fears are entirely dispelled, and I would say, "Go ahead," my brother. The wind of aristocracy has hitherto set powerfully against you, but another and mightier wind, that of an awakened and awakening public sentiment, has also been put in motion, which is destined surely to prevail. Go on, then—go on, and speedily. No "tergiversation," no desertion of principle, no temporizing in action; you will assuredly reap if you faint not, and the Telegraph in sentiment, spirit and style, will soon have attained to a character which shall place it among the standard publications of the land.

The warfare with slavery, which has been so successfully begun, may cease as to the precise course it has pursued. But it will assume new directions, as new exigencies may arise. New weapons will be formed against it; new and still more powerful auxiliaries will spring up; new resources will be developed; new ramifications of the one great truth that slavery is sin will be elicited; the principles of abolition will be maintained, and its object will be secured; for it is in the heart of the Almighty that that great truth "God is no respecter of persons," none of color, or caste, or any outward condition whatever, proclaimed from his high throne, shall not return unto him until the remorseless, accursed system of American slavery shall fall, and heaven and earth and hell respond one eternal Amen to its utter and everlasting condemnation and overthrow.

C.

**For the Telegraph.**

**THE SCRAP GATHERER.—CONSILING.**

"How do you do Elder?—I am really glad to see you—I may have had the pleasure of seeing you before, but really I cannot now tell where," replied the clergyman. "Why I think you must have seen me, for when you traveled to the north part of the state about three years ago, I heard you preach in our town, and I liked you the best of any man I ever heard—and I then said if I ever had an opportunity I would go to hear you again, and hearing you had just moved into this town, and having business to the south, and finding it was but a few miles further to come this way, I have come to spend the Sabbath with you and see if you always preach as well as you did when I heard you to the north." "Have you taken tea this afternoon?" enquired the clergyman. "No," was the reply, "and I shall want my horse put up too—have you any hay Elder? for feed is yet to faint for a horse to travel on." "I have no hay," was the reply—"I have been very scarce here about this spring, and I have been obliged to turn out my own horse." "Has not some of your neighbors got hay?" enquired the other. "I know of no one except the tavern-keeper—he probably has hay—I can take your horse there and see." "O, that will do just as well as if you had it." The clergyman having no boy to send, started himself with the good deacon's horse for the tavern, while his wife had to lay by her mop to put on the tea kettle—and the deacon took a fresh quid of tobacco, with the juice of which he occasionally decorated the good woman's carpet—he started up directly, ran to the door and sung out, "halloo Elder, I wish you would have them give him a peck of oats to night, as I have not baited since morning, and four quarts will do in the morning—they are trusty folks are they? I always want to have my horse well taken care of when I am travelling—tell them to water him three times to-morrow, they needn't give him his oats on Monday morning until he has filled himself with hay, as I shant start till after breakfast."

"Come," said my wife as we rose from tea on Saturday a little before sun-down in the latter part of April, "suppose we take a piece of that veal and a basket of eggs and run down to the minister's, it may be a rarity to them; you know they have a great deal of company, and may need something besides pork and potatoes."—"With all my heart," said I. We started directly, and arrived at the parsonage just in season to hear the foregoing dialogue. The clergyman's wife had been without help for the week—her child was unwell—she had been busied every minute she could get it down, in ironing the family's clothes—and late as it was, after tea, (her child having fallen asleep,) she had just commenced mopping her floor, when this good man called to put up over the Sabbath with them, because he had once heard him preach three years before.

Reader, have you ever lived in the immediate neighborhood of your clergyman? If so, how many cases somewhat similar to the above have you known of? I am free to confess that I have no kind of fellowship with such counsiling. I consider it my duty to endeavor that our minister shall be so provided for, that I should not feel ashamed if I should drop in and find some clergyman of good taste at his table. Every people ought to feel under as much obligation to furnish the table of their clergyman for his clerical friends, as for his own family. Ministers ought to call on one another as often as they can; but the idea is certainly ridiculous, for every man who may have heard a minister preach—or had a daughter marry some other minister's son, to suppose that he is at liberty to call and perplex and embarrass the family in this way. Nor can I persuade myself that a man who loves

filthy lucre well enough to descend to such acts of meanness, ever does much for the support of his own minister at home.

Should this sketch be the means of relieving one minister's wife, when fatigued with her own domestic concerns, from one of those (good men I suppose I must call them,) who with his pockets lined with money will pass the tavern to call and live on the clergyman, it will be sufficient compensation to a

LAYMAN.

#### SUMMARY.

Fast in Massachusetts, on Thursday the seventh day of April next.

It is said that the rumor of the death of David Crockett proves to be false.

There are loud calls in the State of N. York for removing the capitol to Utica.

Amos Kendall, the Post Master General, is seriously ill. Recovery is considered doubtful.

A committee of the Legislature of Maryland to whom were referred petitions for indemnity for loss of property by mobs, in Baltimore last summer, have reported that the people of that city ought to repair the loss; recommending that annuities due from the state government to the city corporation be withheld until the reparation is made.

A lead mine has lately been discovered on the lands of a Mr. George Parish, near Rassie, St. Lawrence Co. N. Y., which yields 70 or 80 per cent, with small portions of silver.

The people of Pennsylvania are awakening to the subject of silk-growing.

Fast in Connecticut on Friday, the first day of April.

#### ITEMS.

**From the Christian Watchman.**

**AN IMPOSTOR UNMASKED.**

MR. EDITOR.—From the public papers, and various private letters, I learn that one JOHN H. SLACK, is collecting money in this region, for the pretended purpose of building a Literary Institution at Montreal, and that he is using my name, among others, to sanction his course.—Firmly believing as I do, that he is an infamous impostor, duty to myself, and justice to an abused community require that I should thus openly withdraw whatever countenance my recommendation may have given him.

A year or two since, while residing in Vermont, I received a visit from Slack, during which he presented numerous testimonials from distinguished persons, strongly commending himself and his object to the confidence of the public. He was to me an entire stranger; but influenced by the long catalogue of respectable names, which he exhibited in his favor, especially by those of several eminent gentlemen of Montreal; and not supposing it possible that such men could be deceived with respect to him, I, at his request, signed his credentials. Soon after, however, my suspicions of his integrity were awakened by intelligence from various sources, of the prodigal manner in which he was spending the funds entrusted to him by the benevolent. About the same time, I accidentally met two of the gentlemen alluded to above, belonging to Montreal, whose names and subscriptions affixed to the papers of Slack had been the principal cause of inducing me to recommend him. They stated that Slack had been in their city, and by talking largely of his plans and resources, had succeeded in obtaining subscriptions to a large amount, and many certificates from men of the first respectability; that having accomplished this, he had suddenly disappeared—that not a doubt was now entertained by the people of Montreal of his being a gross impostor—that no such Institution as he professes to be endeavoring to establish was in contemplation there;—and that he had no authority from any body of men whatever to solicit donations.

From that time until recently, I have heard nothing of Slack. But as I now find that he is still continuing his depredations upon society, I feel it my duty to prevent his further using my name for such a purpose, and to guard the public against him. I am fully persuaded that he is utterly unworthy of confidence;—that all the credentials which he carries, were obtained by the same system of misrepresentation and imposture which he practised upon me; and that his only object, in prowling about the country, is to extort from the honest and unsuspecting, the means of his own personal emolument.

GEORGE B. LEE, Pastor of the Federal Street Baptist Church.

Boston, March 10, 1836.

P. S. Editors of Newspapers throughout the country, will essentially serve the cause of benevolence by giving the above an insertion.

**REVIVAL IN CEYLON.** [Extract from a general letter from the missionaries, dated May 4th, 1835. On the 21th of March fifteen of the seminarists, with two others belonging to the station, were admitted to the church. There were ten or twelve more of the students, who were candidates for admission; but as they were young, and had but recently manifested a desire to serve the Lord, it was deemed expedient to keep them longer on trial.

Two of the pleasing circumstances attending this work, were its quickness and depth. In no case was conviction long protracted, but followed almost immediately with entire submission and joy.

On the 26th of March, eleven of the girls belonging to the boarding school,

with two others, were admitted to the church. A number of the other girls give evidence of a change of heart and will probably be received at the next communion season.

While the Holy Spirit was operating upon the minds of the youth at Batticotta and Odooville, his influence began to be felt at Tillipally, and in a short time about twenty gave evidence of a change of heart. On the 26th of March, thirteen, including Caroline, the daughter of Mr. Meigs, were admitted to the church.

The whole number of the admissions to the church in March was 51. Of these 48 were admitted at one time.

An English clergyman, at Brussels, has invented a motive power, which promises to rival steam. It is founded on the compression of fluids. Eight pails of water it is computed would be sufficient to carry a vessel to the East Indies.—Niles Weekly Register.

The Philadelphia price current of Saturday, says that during the last five weeks, there have been loaded daily in that city for Pittsburgh, thirty wagons, each carrying 6,000 lbs.—Jb.

The bill granting a loan of three millions from the state to the Erie and Hudson rail-road company, has passed the legislature of New-York. According to estimates made by the engineers who surveyed the route, this is half the sum that will be required to complete the road.—Jb.

**ARKANSAS.**—The convention of delegates chosen by the people of Arkansas to digest a constitution and state government, terminated its sitting on the 30th ultimo, after framing and agreeing upon, as the Gazette says, with great unanimity, a constitution and state government for the state of Arkansas. Before adjourning, the convention chose C. F. M. Noland to be the bearer of the constitution to this city.—The constitution is to be accompanied by a letter to the secretary of state, signed by the president and countersigned by the secretary of the convention. A memorial to congress, asking the admission of the state into the union, was also adopted.

As far as we can judge from the published journal, the proceedings of this convention have been characterized by propriety and due deliberation.—Nat. Int.

A letter from Valparaiso says— "We have accounts here stating that Pelica has been destroyed by an earthquake and 100,000 houses engulfed—so that where the city stood there is now a black and stagnant pool." [Rather roundabout.]

The republics of Peru, Bolivia and Chili, are in a state of fighting and uproar, one with the other—through their rapacious generals and military plunderers.—Niles Regr.

**ELEMENTARY EDUCATION IN FRANCE.**

—From the report of M. Boulay de la Meurthe. The population of France is 32,509,742 inhabitants. With respect to primary instruction, it may be divided into four classes. The first class composed of children below two years of age, to the number of 1,811,787. The second class, of children above two years and below six years of age, to the number of 2,744,524. The third class, of children above six and below fifteen years of age, to the number of 4,987,261. The fourth class, of adults, fifteen years of age and above, to the number of 22,966,170. The first class, below two years, is wholly under maternal care. The second class ought to be received in asylums, or infant schools, to receive preparatory instruction: 2,500,000 children of this class do not go to them. The third class ought to frequent the primary schools, properly so called; but, out of nearly five millions of children of this class, there are still 2,537,536, namely 835,803 boys and 1,698,733 girls, who never go to them at any time of the year; and 3,740,894, viz: 1,705,890 boys and 2,039,914 girls, who do not attend them in the summer time.

Of the 21,966,170 adults, there are 14,355,856, namely, 5,741,542 males, and 8,612,314 females, who can neither read nor write.

Thus the number of persons in France, who have no instruction whatever, both children and adults, is 19,391,392 persons; that is to say, sixty-three out of every hundred, or about three-fifths of the total population, deducting the 1,811,787 children under two years of age.—Jb.

**Extraordinary power of steam.**—An ingenious Englishman, named West, has lately erected, on a copper mine at St. Austell, a steam engine, on an economical principle of preserving the heat, in the manner, we should judge from the description, of professor Nutt, of our country.—In an experiment, it raised 125 millions of pounds weight one foot high with every bushel of coal consumed!—Jb.

M. Canson of Annonay, peer of France, has purchased an estate at Algiers, on which he intends to plant 200,000 mulberry trees, and also the sugar cane.—Jb.

Two linguists, Kwanho and Yuen-foo, have been banished as traitors, for allowing the late lord Napier to arrive at Canton in the Amherst.—Jb.

There were 80 fires in the city of Philadelphia, and its suburbs, last year—the aggregate damage of which was estimated at \$119,200.

It appears, by the Havana statistics, says the Boston Mercantile, that two-thirds of the sugar and coffee, and probably nearly all the molasses, shipped from thence and Mantanzas, come to the U. States, and most of the two first articles to European markets is carried in our vessels.—Jb.

It seems agreed, that the condition of the mails was never quite so bad as at present. We have grievous complaints from all quarters.—Jb.

**Port of New Orleans.**—The accumulation of wealth and growing commercial importance of this great southern mart, is not less pleasing than remarkable. From a table exhibiting the amount of tonnage annually entered at the New Orleans custom house, furnished by the collector of that port, it appears that in 1821, that amounted to less than seventy-five thousand tons. In 1835 it had increased to upwards of three hundred and thirty-three thousand tons. During the year 1835, the increase over the preceding year was upwards of seventy-five thousand tons—being 357,414!—Jb.

Oak wood was selling in N. York at \$16 50 per cord, and pine at \$11 25.—Jb.

**New-York, Feb. 27.**—It is now a period of more than seventy days since the calamitous fire of December, and while we are penning this paragraph, the smoke from the ruins of the American publication office, (next west of the Merchant's Exchange,) is issuing forth anew from under the snow with which the cellar of that building is filled.—[N. Y. Com. Adv.]

**A valuable invention.**—Dr. McWilliams, of this city, has taken out a patent for a stove for heating carriages of all kinds, which is one of the most valuable inventions which have ever been made.—It is remarkable in its structure, and may be sold for six or eight dollars; and it consumes the most inconsiderable quantity of coal. The advantages of such a stove are almost too obvious to be mentioned. Taking up very little room, they may be fitted to the bottom of gigs or chaises, and of every variety of carriage, and are particularly well adapted to rail-road cars. The expense of fuel is not above three cents for a hundred miles travelling, at an ordinary rate. It is only necessary to make this invention known, to secure its introduction very generally. For a trifling expense, a stage driver may now be as comfortably situated on his box, as by the room fire; and the pleasures of sleigh-riding, may be enhanced a hundred fold. This stove is now used in the cars of the Baltimore and Washington rail-road, and gives entire satisfaction. The passengers are kept warm during the whole journey, and are never annoyed by smoke—the stove being air-tight.—[Washington Mirror.]

The banks of New-York are supposed to pay \$26,600 a year, in postage!—Jb.

**OHIO AND MICHIGAN BOUNDARY.**—We shall lay before the public, in a few days, the report made on Tuesday, in the Senate, by Mr. Clayton, from the committee on the judiciary, on the interesting subject of the northern boundary of Ohio.—It is a document which discusses all the questions connected with the Michigan and Ohio controversy, and fully sustains the principle of the bill to establish the boundary by the line from the southern extreme of Lake Michigan to the most northerly cape of the Miami Bay. The committee unanimously agreed that Congress has the power thus to settle the boundary, and that it is expedient so to settle it. The results of the investigation by this committee, at the present session, are the same with those at which the same committee of the Senate, though differently constituted, has twice before unanimously arrived. The reading of the report occupied more than an hour, and 5000 extra copies of it were ordered to be printed. Since this report was made in the Senate, we understand that the judiciary committee of the House have reported on the same subject. Their report made yesterday (Wednesday,) arrives, it is said, at the same general result, and was made with nearly equal unanimity.—Nat. Int.

**WEEKLY RECEIPTS.**

E. Bancroft	\$1 00	Sam'l Kingsbury	1 00
Caleb Arnold Jr.	1 00	James Parker	5 00
Wm. Drown	2 00	Sam'l Messer	5 00
Samuel Pollard	2 00	John W. Tyson	1 00
H. Whitman	1 00	John Killam	2 00
John Stanley	1 00	E. A. Fowler	2 00
J. & G. Carpenter	1 50		

**MARRIED.**

In East-Poultney, by S. C. Dillaway, Roswell Richards to Sally Fennel; also Franklin Vaughn of Timmuth, to Laura Cone of Poultney.

**DIED.**

In Hinesburgh, Feb. 25, Mrs. Lucy, wife of F. W. Baldwin, Esq., daughter of the late Hon. Timothy Stanley, of Greenboro' Vt., aged 80 years. By the death of Mrs. B. the family has sustained an irreparable loss, society a valuable member, and the church one of its brightest ornaments.

"We mourn not as those who have no hope. We seek not here her spotless face to raise, For, the sick can better speak her praise."

In Rutland, on the 24th inst. Experience Barney, wife of Capt. Joseph Barney, aged 80 years. She had been a worthy member of the Baptist Church about twenty years, during which time she maintained great uniformity of character, rarely unhappily depressed or greatly elated, but indulging a well-grounded hope, which increased in strength by a regular regard to private duties. Infirmitates had been increasing upon her for a number of years. Once she seemed to desire her release from this world of sin and sorrow, rather than to wish for the continuance of life. Her last hours were not marked by any peculiarly joyful anticipations of an eternal rest, but by a calm confidence in the Divine Redeemer that He would bring her to the possession of all the blessings promised to those who believe in Him. She died in peace, derived from Christianity.—Com.

**LABORERS WANTED.**

WANTED to hire two able bodied men of steady industrious habits, to go to the West for the season, or for a year. Inquire of C. W. & J. A. Conant.

Brandon, March, 15th 1836. 25-3w